CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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From the London Baptist Magazine.

THE VILLAGE PRAYER MEETING.

A diligent and attentive observer of Divine Providence, will frequently derive from what passes around, very striking illustrations of the Sacred volume. He will see its promises fulfilled, and its threatenings executed; he will be encouraged to trust in God, who still hears the prayers of his people, and delivers them from their sorrows; and will be encouraged to persevere in his exertions for the spiritual welfare of mankind, from knowing that his labours cannot be in vain in the Lord.

An attention to the duties of the Christian ministry for some years past, has brought before me a series of pleasing and interesting facts, which have encouraged me amidst my trials, and, I trust, have both increased my disposition to watch the hand of Providence, and my zeal for the promotion of that kingdom, which is destined to flourish, in defiance of every opposition with which it can meet.

The facts to which I have alluded, and the details of which I purpose in this and some future papers to present to my readers, have nothing about them of an *extraordinary* kind. We are by far too apt to look for marvellous displays of the hand of God, in carrying on his work.—The mercies we most commonly receive from the Divine Being, are the most valuable. And the constant bestowment of these common mercies, is a remarkable display of infinite goodness towards us.—Were we, however, more observant of the ways of heaven, we should often see what we should consider truly striking. If the short narratives I purpose introducing to my readers, should have the happy effect of inducing them to look around and see "the finger of God," in occurrences similar to those detailed, but which had never before excited their attention, and should thus lead them to praise the Lord for his goodness, an important object will be gained.

I have often been struck with the close connection that exists between the means we are commanded to use to obtain spiritual blessings, and their enjoyment.—Some persons will tell us, that if God pleases to impart this or that favour, he will do it; true, he will do so, but not unless we use the means he has appointed as the medium of communicating them.—The kingdom of Christ is decreed to fill the whole earth, but not till prayer be continually presented for it: he is to have the heathen for his inheritance, but such gifts is the effect of his asking for it. It would, I presume, be impossible, on the one hand, to point to a congregation where the work of the Lord is prosperous, where a spirit of prayer for such a blessing did not exist; and on the other, to show the instance where supplications for such favour were long presented, in ardent sincerity, and the blessing itself denied. The following short narrative will illustrate what is meant by these remarks.

About eleven years ago, in the course of Divine Providence, I was directed to unfurl the banners of the cross in a very populous village, near the centre of the kingdom. Its inhabitants were awfully addicted to almost every vice, and were not statedly favoured with any thing in the form of religious instruction, excepting from their clergyman, whom Cowper would describe as

"A cassocked huntsman, and a fiddling priest:"—

and as one of

"The things that mount the rostrum with a skip,
And then skip down again; pronounce a text;
Cry—hem; and reading what they never wrote,
Just fifteen minutes huddle up their work,
And with a well bred whisper close the scene!"

And yet this was all the religious instruction given in a parish, which contained several thousand inhabitants; except indeed, what was said in a small meeting-house, where doctrines were taught that debased the Saviour, robbed him of his dignity, and made his atonement "as nothing worth;" and which place, as might naturally be expected, was well nigh deserted. It is true, that attempts had been made by the neighboring congregations, to introduce the knowledge of Christ into the village, and that at different times, for the long period of *seventy years.* Among the preachers who occasionally went to address them, were men whose labours the Lord had very eminently blessed elsewhere, and who possessed, according to all human appearance, every qualification to break up the fallow ground of so barren a spot. All their attempts, however, proved fruitless, and they retired one after another from what seemed to them, an hopeless contest with the powers of darkness; nor has a single instance of their usefulness in the conversion of a sinner, ever yet transpired.—Since that period, however, a delightful change has been experienced: a meeting house has been erected,—which is crowded with attentive hearers; a church has been formed, which is receiving frequent accessions; and a Sabbath School established, where the infant voice lisps the name of Jesus, and is taught to present prayer to Him for mercy.

It is pleasing to remark the growth of the acorn till it becomes an oak, and the progress of a little spring till it becomes a river, in which a man may swim; nor is it less delightful to behold the day of small things, in reference to the success of the Gospel; and mark its extending light, till its sun shines with the brightest and most extensive glory. Let us trace this little church to its origin.

It sometimes happens, that the circumstance of a new minister making his appearance in a congregation, excites some attention; this, in connection with the removal of the preaching to a more central part of the village, produced a spirit of curiosity in the instance now under review. The new house was crowded, and this on every Lord's day evening, for some months in succession. Still we were not aware of any lasting good having been effected, till the following circumstance brought it very prominently forward.

On one Saturday evening, circumstances wholly unconnected with my ministry, conducted me to this village. I thought that before I returned, I would call for a few minutes on the man, at whose house I had so frequently preached, and where also I expected to be similarly engaged on the following evening. I arrived there about seven o'clock, but found no one at home. As I stood knocking at the door, a neighbour made her appearance, and knowing who I was, told me, that she supposed Thomas F—— and his wife were gone to the Prayer Meeting. Prayer Meeting! thought I; what, does this wicked village ever present such a scene, as a company of sinners meeting to pray for mercy? I have often heard of preaching here, but who would have thought of a *Prayer Meeting!* I was struck with wonder, with delight, and with an anxious curiosity! How long I should have indulged the reverie into which my indescribable feeling had thrown me, I cannot tell; but I was interrupted by the woman asking me to walk into her house and take a seat. Thus roused from a state of deep thoughtfulness, I eagerly inquired where the Prayer meeting was; and was soon directed to John J——'s house, in —— lane. With hasty steps I hurried to the door. . . . Arrived there. I heard a voice. . . . I recognized it as that of a man who had been pointed out to me, as a very notorious transgressor of laws, human and divine. . . . He was pleading with God for mercy. The frankness with which he confessed his sins,—the fervent supplications he presented, that those sins might be forgiven through the blood of Christ,—the ardour with which he prayed that God would make the preached word, a blessing to him and his neighbors,—and the rustic simplicity with which all this was clothed, made an impression on my heart which never can be erased. It was the first time I had heard an illiterate villager pray, and I almost thought I had never heard prayer before. I saw more of the nature and tendency of genuine religion that night, than all my reading and study had ever taught me.

When the prayer was concluded, I walked in; and if I had heard much that gratified my best feelings, I now saw more. The house was full of the poor of this world, who had met to close the week with God, and seek his blessing on the means of grace they hoped to enjoy on the approaching Sabbath. Some of them had not yet risen from their knees, and the eyes of each seemed bathed in tears. An expression of surprise sat on every countenance when they recognized me; nor was I less astonished to find such a meeting for such a purpose! I delivered a very short address to them, expressing the pleasure I felt that they were thus employed; commended them to the Father of mercies, entreating him to carry on the good work thus happily begun among them, and thus closed that evening's service.

This meeting, I found, had originated entirely among themselves, not a word having been said by any one to them on the subject; this was the fourth or fifth week they had thus met; and it was soon evidently shown that from the commencement of this meeting, was to be dated the success of the Divine word among them.

With what sort of feelings I returned home, after this most interesting visit, I shall leave my readers to imagine. The beauties of nature, the grandeur of the setting sun itself, presented nothing that could compare with the moral beauty, of which I had been the delighted spectator.

Such a statement of facts needs no comment. It most impressively teaches the importance of social devotion; it encourages the servants of God to continue their labours in the most unpromising stations; and it shows the propriety of encouraging as far as possible, *Village Prayer Meetings.*

B.

From the London Baptist Magazine.

Statement of the civil disabilities of Dissenters in England and Wales, from which they are now petitioning for relief.

MARCH 26, 1827.

At a monthly meeting of the Committee of "The Protestant Society for the protection of Religious Liberty," consisting of many liberal members of the Established Church, and of several hundred congregations of Dissenters and Methodists, of all denominations in England and Wales:

ROBERT STEPHEN, Esq. Chairman.

It was unanimously resolved,

I. That THE CORPORATION AND TEST ACTS, were both passed in the memorable reign of King Charles II. The former in 1661, prohibits the placing in any situation of Magistracy, or in the Government of any Corporation, persons who have not, within one year, taken the sacrament of the Lord's Supper according to the rites of the Church of England; and avoids the election of any person not so qualified. The Test Act passed in 1673, was intended to affect Roman Catholic Dissenters, but was allowed by Protestant Dissenters to include them in its provisions: and to assist the enactment, Alderman Love, one of the Members for the city of London, being a Dissenter, publicly declared in Parliament, 'that in a time of public danger, the Dissenters would not impede a measure deemed essential to the public safety—and though accidentally included in its operation, they would waive their claims to an exemption, trusting to the good faith, justice, and humanity of the legislature, for a future provision for their relief.' That such act provides, that every person admitted to any office receiving pay from His Majesty, or holding any command or place of trust under him, or by his authority, in England and Wales, must within six months receive the sacrament of the Lord's Supper, according to the usage of the Church of England, and produce a certificate of such compliance from the Minister and Churchwarden, confirmed by the affidavit of at least two witnesses: and adds, that in case of refusal or neglect, the person appointed shall be incapable to hold the office, and his appointment shall be void: and that if he shall act without such compliance, he shall be subject to disqualification from suing in any court, or acting as a Guardian, Executor, or Administrator, or from receiving a Legacy, and be also liable to a penalty of £500.

II. That those statutes, monopolising to the members of the Established Church, all Corporate, Magisterial, Judicial, and Public Appointments, were immediately regarded as unjust and oppressive to Protestant Dissenters,—that a bill for their abrogation, as to that class of loyal and liberal-minded Subjects, passed the House of Commons in the same Session in which the last Statute was enacted:—that their relief was recommended by King William III. in one of his earliest speeches to Parliament—was distinctly sanctioned by King George I. on the accession of the House of Brunswick to the throne,—has been publicly approved and recommended by several enlightened Ministers of the Crown, as well as distinguished Prelates of the Church;—and that in 1788 a Bill for that relief, introduced by Mr. Beaufoy, and supported by Mr. Fox, was lost only by a majority of 20 voices; since though, 124 Members voted for its rejection. 104 Members afforded it their cordial support.

III. That, as though ashamed of laws so intolerant and oppressive, the Legislature have annually for 84 years, passed an Act professedly to indemnify persons who occupy places in Corporations, or Offices under the Crown, without taking the sacrament as members of the Established Church.—But that such annual Indemnity Acts not only appear an absurd anomaly in legislation, but do not really afford the imagined relief; since, notwithstanding these provisions, no Dissenter can be legally elected to a Corporate office, for which there may be a rival candidate, if previous notice be given of his disqualification, nor does it prevent an Action and Judgment for the penalty of £500, if the party offending should refuse or neglect to take the sacrament for six months after the passing of each annual Act, or if he commit the offence after the passing of one annual Act, before the enactment of another, and if in the mean time Judgment be obtained.—And that those very Indemnity Acts are founded on principles unsatisfactory and unsound—being still an assumption of that right to persecute and exclude, on account of Religious opinions, which Protestant Dissenters, and every friend to religious freedom, must always deny.

IV. That in Ireland, where the Established Church might seem to need an especial protection, that in England could not be required—*A Corporation Act* has never been known,—nor was any *Test Act* passed till the year 1703: and as that act was repealed in 1779 as to Protestant Dissenters, and is now entirely annulled, the Protestant Dissenters of England suffer indignities and wrongs, which the Dissenters of Ireland no longer endure: and by the removal of which in Ireland, the Church has experienced no downfall, while the State has augmented its strength.

V. That while, by the cotinuance of these acts, Protestant Dissenters are held up to their country and the world, as unworthy of admission to corporate situations—to magisterial and judicial appointments—and to offices under the crown for the execution of the law—they are, by the British Constitution, entitled, without any test, to seats in either House of Parliament, and may therefore propose and enact the laws they are represented as unworthy to expound or enforce:—and that as, in such higher and more important situations, they have never manifested hostility to the Church, nor promoted measures disastrous to the State—experience and reason pronounce that the continuance of these Acts, excluding them from inferior authority and subordinate situations, is a mere measure of tyrannous caprice, which prudence does not require—liberality disapproves—and justice condemns.

VI. That while any measure, founded on the same intolerant principle, and tending to the same oppressive result, should not be permitted by a wise and liberal government, and would excite in Protestant Dissenters regret and disgust; yet they deem *the sacramental test* liable to peculiar objection—as tending to secularize a sacred institution, and to profane one of the most interesting rites of the Christian church, in a manner which pious and consistent Churchmen have long lamented, and devoutly desire to remove.

VII. That the vast and encreasing number of Protestant Dissenters, (forming at least a fifth part of the population of the Empire in England and Wales,) their property—education—religious habits—undeviating loyalty—attachment to constitutional freedom—and courteous conduct towards the Established Church, render especially obnoxious, measures which produce local injuries and individual prejudice—render them the subjects of contumely and scorn, and frequent though petty wrongs, in the towns and neighborhoods where they reside—exclude them from corporate and magisterial situations, which their talents, fortunes and virtues, render them well qualified to fill—and place them in a relative situation of inferiority and degradation, which their conduct has never deserved, and which they should no longer endure.

VIII. That distinctions so unreasonable and so harsh, which in America do not exist, and even in France are unknown, are an especial blot on the escutcheon of a country—manufacturing, commercial, and free—in an age too in which education is laudably diffused—at a period when enlightened principles, as to trade, are adopted and cheered—and when Dissenters have without remonstrance supported all the increasing payments, required for the maintenance of the established Clergy—have contributed without complaint to new taxes, for the erection of new churches for their accommodation—and have co-operated with them in every design that could promote the glory of their country—increase the comfort of the poor—and diffuse the Scriptures and the Christian Faith to every region of the globe.

IX. But that, to this Committee, and all true friends to the rights of conscience and the liberty of worship, no objection to these Acts is so impressive and so paramount, as the violation they inflict on the natural and unalienable right of every dweller upon earth, to worship God as his own heart and judgment direct.—That they deem the assumption of authority in any human being, to tolerate another man, differing from him in his ritual or his creed, to be an intolerable wrong.—That, however modified or diluted, they therefore could never approve the continuance of these Acts—and have long and ardently desired the arrival of the day when their total abrogation, by temperate, respectful, and constitutional means, should be again earnestly and vigorously sought.

X. That, often instructed by their constituents to apply to Parliament for the repeal of these Acts, and disposed to obey instructions so congenial to their wish, the Committee are happy to see that the period has arrived, when such application may with propriety be made. The profound peace their country enjoys, and the liberal spirit that pervades the people, and which the Parliament will surely partake, remove objections which at other periods might have appeared:—and, as they learn with pleasure that the Ministers and Dissenting Deputies in London, as well as a great number of Dissenters throughout the country, unite in these sentiments, the Committee will not hesitate to make an application to Parliament, during the present session; and will invite all the congregations whom they represent, to co-operate in the measure they now recommend.

XI. That a Sub-Committee be appointed to consider and report, on the means most eligible to be taken to accomplish the design, and to correspond with their country friends: and that in the mean time these Resolutions be advertised, in the publications that circulate among Dissenters, and receive such publicity as the Sub-Committee direct.

XII. That these Resolutions be respectfully transmitted to the members of His Majesty's Government, whose courtesy and candour the Committee have so often have felt:—that they be also communicated to His Royal Highness, the Duke of Sussex, The Marquis of Lansdown, Lord Holland, Lord Dacre, Lord John Russell, Sir James Mackintosh, John Smith, Esq. M. P. and the other distinguished personages who have presided at the Annual Meetings of this Society—and to the Secretaries of the Dissenting Deputies—of the Ministers of the three Denominations—of the Committee for the Wesleyan Methodists—and of other similar bodies, accompanied by assurances that the Committee will gladly concur with them in any measures they can suggest, that can lead to success.

XIII. That the Committee renew to Robert Steven, Esq. their chairman, an offering of grateful respect, and again present to John Wilks, Esq. one of their gratuitous Secretaries, the thanks they have so often expressed, for the unabated and laudable zeal he has again evinced, in preparing and submitting the resolutions, they cordially and unanimously pass.

THOS. PELLATT, } Secretaries.
JOHN WILKS, }

From the Christian Watchman.

AFFAIRS AT THE SANDWICH ISLAND.

It is to be regretted that any thing should occur, to interrupt the happy progress of the Missionaries, in pursuing the best interests of the natives. Most of all is it to be lamented, that the fierceness and brutality of unhallowed sensuality should be permitted to spread terror and dismay amongst this unoffending people. It is pleasing, however, to learn, that notwithstanding repeated insults, the Missionaries have sustained a prudence and a firmness, honourable to Christian principle.

The Rev. S. C. Stewart, late a Missionary at the Islands, but now in Boston, received last Friday a circular letter, issued from the Mission press at the Islands, and distributed freely amongst the visit-

sts and foreigners resident there. The allegations which have been made against the Missionaries are fairly met in this circular, and satisfactorily answered. It is signed by all the members present from the five stations, viz.—*A. Thurston, W. Richards, James Ely, Artemas Bishop, H. Bingham, Joseph Goodrich, Levi Chamberlain*, and *Samuel Ruggles*. "The six first are ordained Missionaries, who are known to several presidents of our colleges, to the professors of our highest theological seminaries, to probably more than 500 respectable clergymen, and many thousands of our most respectable citizens." Mr. Chamberlain, from this city, is the superintendent of secular concerns, and Mr. Ruggles is a teacher of youth, formerly of Brookfield, Conn. This circular, published in the Daily Advertiser, of Tuesday last, is addressed to the friends of civilization and Christianity, and is dated October 2. After stating the prudent course which they have uniformly pursued in their intercourse with the natives, and the difficulties they have unavoidably encountered in communicating religious and moral instruction, they appeal to the remarkable changes, which have been effected by their instrumentality, as evidences of the blessings of Heaven on their labours. This they do by presenting, in their own forcible language, the facts which follow, viz.—

Is it nothing that the vices of the drunkard and the gambler, with which the land was formerly, almost overrun, should now be limited to a comparatively small number?—that the observance of the sabbath should be almost universal?—that schools should be established in every part of the islands, and be attended by 25,000 scholars; among whom have been circulated more than 40,000 tracts, containing various texts of scripture besides the decalogue, and all inculcating the duties mentioned above?—Is it nothing that nearly all the chiefs and leading persons on the islands, and many others too, should be taught to read and write so as to correspond by letter? Is it nothing that thousands who formerly devoted their time to gaming, quarrelling, and the practice of iniquity in all its varied forms; and the thousands who wasted their days in idleness, should now be assembled in schools, and spend their leisure time in reading scripture tracts and listening to instruction? Is it nothing that a number of the leading persons in the nation, as well as several others of a lower rank, should publicly declare their belief in the doctrines, and render obedience to the precepts of the Bible? If all this is nothing, then we confess that our labours have been vain, and our object is proved on worthy the patronage of the wise or even the benevolent.

While we allude to these changes, we are far from being blind or indifferent to the barbarism, fickleness, duplicity, neglect, laziness, and other varied vices and crimes, which to some extent still remain, and which are more or less visible even to a transient visiter; neither do we vindicate, or in the least degree offer a palliation for these things. We only complain and remonstrate against those illiberal and unmanly charges, by which the mission is made accountable for the early blunders, the childish actions, the long established customs, and even the inherent depravity of the people; and all forsooth because we attempt to make them better.

"If the doctrines and duties of Christianity, in which the church of England, the church of Scotland, the Presbyterian and other churches in America are agreed, are not adapted to correct the evils which exist in heathen nations;—if these doctrines and duties, when faithfully taught by precept and example, have no good influence to cure the evils of the human heart, and to promote virtue, order and happiness in society, then the missionary, and the philanthropist too, may sit down together in despair, and pronounce the evils among heathens incurable; for if these fail, we may challenge the wisdom of the world to devise a system of morals, and to propose any practicable measures, which will raise a savage tribe or a heathen nation from their native depravity, to a state of civilization and virtuous life.

If then we have mistaken the grand principles of reformation, or if we have taken a wrong step, we will be grateful to any man, who, in a friendly manner, will inform us of it. *If we have spoken or done evil, bear witness of the evil; but if well, why should we be smitten?*

From these gentlemen who reside or occasionally touch at these islands, we ask an investigation of our conduct. We do more—we challenge it.

THE BAPTIST PREACHER.

The Rev. Mr. Collier, of Boston, has issued his Prospectus for this Monthly Visiter, each number to contain 16 pages 8vo. Price one dollar a year, if paid in advance, or one dollar and fifty cents after three months. Those who obtain and become responsible to pay for five subscribers, will be entitled to a sixth copy gratis. All Baptist Ministers throughout the United States, are requested to become Agents for the work; and it is hoped that Ministers generally will procure a sufficient number, at least, to entitle themselves to a copy for their own use. When it is recollected that many of the churches are a part of the time destitute of a stated ministry, and that this plan proposes to present them with an original Sermon each month, from some living Minister of their own denomination, it is hoped that the experiment will be encouraged, and will do much good. It is especially important that the discourses be such as will bear the ordeal of criticism, not only as may respect the doctrine they shall exhibit, but as to their unity, composition, and perspicuity of illustration. The time has come when the people expect instruction and edification from those who profess to be their teachers.—*Ib.*

More Baptisms.—On last Lord's-day, the Rev. Mr. Jacobs, Pastor of the Baptist Church in Cambridge, baptized nine persons, making 63 who have been added since the beginning of March last. Nearly two-thirds of these, we learn, are males.

Rev. Mr. Sharp, of this city, on the same day baptized four, making the number added to this church since the recent revival, 53.—*Ib.*

Rock-Spring Theological and High School, St. Clair Co. Illinois, is progressing under the superintendence of Rev. John M. Peck John Tillson, Esq. is appointed an Agent, to solicit donations for the benefit of the Institution. Whoever may be disposed to forward Books, Farming Utensils, or any other articles that might be useful to the Establishment, are desired to forward the same to Messrs. Lincoln & Edmands, Washington Street, Boston.—*Ib.*

For the Christian Secretary.

COMMUNION, NO. 5.

In my preceding numbers, I have attempted to give some of the principal reasons why we cannot practice Open Communion. In this I purpose to review the several arguments, subjoin a few inferences, and drop my pen. My reasons were. 1st. That Open Communion is not sanctioned by the example of the Saviour. 2. That it contravenes the tradition of the Apostles. 3. That it is incompatible with the exercise of discipline in Churches. 4. That its professed advocates cannot consistently, and do not generally, practice it. And 5. That we view Pedobaptist Churches in general, unqualified for the ordinance of the Lord's Supper. That this disqualification consists principally in a want of piety, of orthodoxy, and of baptism. Upon the want of piety, I showed that it is by no means the uniform practice of Pedobaptist churches, to require experimental religion as a condition of membership; but that there are in most of our leading denominations of Pedobaptists, very many who were received, not only confessedly destitute of a change of heart, but opposed to it in principle. Upon orthodoxy, I showed that there was such a variety of discordant sentiments prevailing among them, running into every extreme and shade of difference, that had we no other bar to Open Communion, and were desirous to practice it, it would be impossible to know where to begin or where to end. Upon baptism, I proved, first by the commission of Christ, by the tradition of the Apostles, by the testimony of the ancient fathers, and by the almost universal consent of all denominations of Christians, that baptism is a pre-requisite for the Communion table. I next proved that Pedobaptists generally have not been baptized. That this is true in most cases, on account of a deficiency both in the subject and the mode. That first, the baptism of an acknowledged unbeliever, or unconscious infant, is at best a nullity; as they do not possess the requisite qualifications for the ordinance, it is supported by neither precept nor example in scripture, and it did not exist in the first centuries after Christ, but began with other Papal corruptions of Christianity.

That, secondly, nothing but immersion is valid baptism. This I proved by the deposition of the word, the places where the ordinance was administered, the language connected with, and allusions to it, in the epistles, the figurative use of the word by Christ, the design of it, the practice of the primitive Church for several centuries, the uniform practice of the Greeks to the present day; and abundant testimony, that during the dark ages, *immersion* was gradually changed for *sprinkling*, by the license of the Pope of Rome, who is "the man of sin:" the anti-christ that was to come, our opponents themselves being judges. We have, therefore, every species of evidence that the nature of the subject can admit, amounting to logical demonstration, that baptism is a pre-requisite for communion, and that nothing but the immersion of a professed believer is baptism.

From the foregoing considerations we infer,

1. That should we, with the preceding evidence before our eyes, attempt to practice Open Communion, we should be guilty of knowingly violating a divine institution, and of giving countenance to those, who "pervert the right way of the Lord." We should therefore have reason to expect, that if we partook of the sins of Babylon, we should receive of her plagues. Rev. xviii. 4.

2. We infer that an adoption of the above practice, would be a renunciation either of the truth that baptism is a prerequisite to communion, or that immersion is the only valid scriptural baptism. A rejection of either, especially the latter, would be giving the lie to a concentration of testimony, as clear, full and palpable, as ever addressed itself to the understanding of man.

3. We infer, that though many well meaning and sincere Christians may ignorantly err, yet for those who are well informed, and have on their shelves and before their eyes, the authors referred to in my 4th No. to profess and practice *infant sprinkling*, argues a blind bigotry and prejudice, as little enviable as self-righteousness.

4. We infer that an attempt to practice Open Communion would be a dangerous experiment. We have seen that its professed advocates do not, and cannot uniformly practice it. I could, were I disposed to descend to particular cases, cite a number of instances wherein the Congregationalists and Methodists, in their attempts, by mixed communion, to convince the Baptists of the utility of it, have tested its impracticability, and have greatly marred that brotherly love which had previously subsisted among them.

Shall we then attempt to stand where those who have no conscientious scruples, and far less obstructions than we have, cannot sustain themselves? But Baptist Churches have in some instances tried the experiment. In most cases they have been obliged to change their practice, and in some others it has proved their ruin, and they have lost their visibility by it. Benedict, in his History of All Religions, tells us, that there is an Association of about 30 Churches upon the sentiment of *free*, not *open* communion, in the Western part of New-York. But by consulting his History of the Baptists, we find that a great number of Churches tried the Open Communion experiment pretty faithfully, in the Southern States, 40 or 50 years ago, and were constrained to abandon it. Indeed the sentiment seems much like perpetual motion; it looks beautiful to many in theory, but is incapable of being reduced to practice. Even the celebrated Mr. Brooks, with all his "zeal and ability," has never been able, so far as I can learn, to form a church upon his favorite plan. I was particularly acquainted with one unsuccessful attempt, by him, of the kind. Though the materials were converted under his ministry, and they had nothing to obstruct their progress, yet they could agree upon no plan upon which they could unite, to practice even an extended communion.—They accordingly became broken and partially scattered; but were afterwards formed into a regular Baptist Church, and united with the Salisbury Association.—With such results before us, shall we, contrary to our consciences, and the dictates of God's holy word, as we understand it, venture upon the Utopian experiment.

5. We infer that our Congregational brethren are very ungenerous in their continual endeavours, by passionate appeals to the feelings, to disturb the minds of weak, well meaning christians; while they bring not one substantial argument from scripture, fact, or their own practice, to support the sentiment. It evinces their consciousness of the weakness of their cause, and reminds me of a couplet in "The watery war:"

"The string they always pitch their tune on,
Is Anti-christian Close Communion."

6. We infer that it is very unjust to accuse us of infringing upon the rights of others' consciences, by our terms of communion. We leave them to the perfect enjoyment of their own opinions While Pedobaptists insist that we shall allow them the free exercise of their own consciences, in their mode of baptism, we claim the same right in our terms of communion.

7. We infer, that if they had a tenth part of the anxiety to enjoy our fellowship and communion, that they profess, they would relinquish their *infant sprinkling*, and embrace *believer's baptism*. They well know that we cannot relinquish our baptism and unite with them, nor admit them, as they are, to our privileges, without abandoning that which is dearer to us than life; that, for which we and our fathers have endured persecutions, fines, whipping, imprisonment, and death.—Whereas, since they consider baptism as *non-essential*, they have no sacrifice to make in coming to us. They have only to give up nothing, and the work is done, the union is effected. K.

For the Christian Secretary.

B——, June 18, 1827.

MR. EDITOR,

I have been requested by a friend today, to give him my opinion of "Berean," who appeared in your paper of the 9th inst. This has suggested the thought, of communicating to you some reflections on the "one baptism" of the N. T.—Though formerly a Pedobaptist, equally as well satisfied with the correctness of Pedobaptist argumentation, as "G. A." or "V." I am now a Baptist, and for only one reason; the Bible would have it so. My friends said "Stay where you are"—and my attachments to my relatives and christian acquaintance, said *Amen*, and my judgment seemed to say Amen also, until I had been a member of a Congregational Church several years; but at length my attention was turned to inquire into the *scriptural* evidence, on which I rested my opinion on that subject, so intimately connected with the spiritual beauty, and peace, and permanent prosperity of the church, viz. *What are the necessary qualifications for the ordinance of baptism?*—After several years anxious inquiry, I have been brought to the deliberate conclusion, that they are the same spiritual views and exercises of the soul, which are necessary for admission to heaven. If you should esteem this a rash, rather than deliberate conclusion, please to hear me a moment by way of explanation. You are aware, that one solemn import of the words, "*baptizing them into* (as Dr. Dwight, and many other Pedobaptists use the word) *the name* of the Father," &c. is *visible adoption* of the new born soul into the family of God. What but adoption is the import of the words, "*into the name*," &c. Now, who but spiritual children may be publicly acknowledged as such? But, if I were to recognize infants as *adopted* children of God, I must *treat* them as such. Are they so treated by our Congregational brethren? Dr. Dwight tells them they are wrong on this point. "What saith the Scriptures," also?

But there is another reason which has induced me to think, that the same qualifications are necessary for baptism, as for heaven. Paul tells us, that the baptized "are buried with Christ by baptism into death. That *like* as Christ was raised from the dead by the glory of the Father, so they also should walk in newness of life." They, then, who are baptized, make in the reception of this ordinance, a public profession of their own belief, that the old man is dead, and the new man created in their hearts. Else how does the being "buried and raised with Christ," suit Paul's argument, Rom. vi. when he answers the question, "Shall we continue in sin, that grace may abound?" Is the infant dead to sin, and alive to God? Let him be proved until he is ten or fifteen years old, and what will his conduct tell you? Or rather please to count the number of believing and unbelieving adults, who were sprinkled in *infancy*, and tell me how great is the majority of unbelievers.

But you may object, that Pedobaptists do not "*bury*" their infants in baptism, but only *sprinkle* them; and, therefore, these children are not considered dead to sin—and are not bound by receiving this ordinance, as having vowed to "walk in newness of life." "As many" of those persons however, as in the days of *Paul* were baptized into Christ, were "buried with him in baptism."

Again, *some adults* are, at the present day, sprinkled on a profession of being dead to sin and alive to God; and how does sprinkling represent, or *figuratively* set forth such a profession? and what becomes of the Apostle's argument alluded to above, derived from *the mode* of baptism? Do not professors as much need the influence of such an argument *now*, as in the days of Paul? *Can* you derive such an argument for the *total* renunciation of sin, from a *partial* application of water? Will you *try*, Sir? If you *can*, Mr. Editor, you are bound to do so, and to set it before your readers. Make this matter plain.

Now, does Christian baptism, *burial with Christ*, imply the renunciation of sin, this renunciation of sin is very nearly allied to repentance; and "John's baptism," was "the baptism of repentance." John and Paul seem not to differ very widely in their views of baptism. But why do our Pedobaptist brethren try to separate them; and while they admit that John "buried" *his* candidates, suppose that Paul *sprinkled* his? Is there as much evidence, that John "buried" his candidates by *sprinkling*, in the river of Jordan, as that the persons spoken of by Paul, (I suppose he speaks of *all* who are baptized,) are "buried" by immersion? Did you ever see a man, or even a child, "*buried*" by sprinkling water on his face? I must think that *Berean* is right, in supposing John's baptism very much *like* Christian baptism, both in regard to the mode and the subjects of the ordinance. These are all we contend for. But suppose that *John did sprinkle* in Jordan, if *Paul* "*buried*" *his* candidates in water, we may follow the example of *Paul*, may we not? since *he* was a Christian. Although every critical grammarian, and especially every *Greek* scholar, will agree with "Berean," that "the disciples" at Ephesus were not re-baptized, yet I am not able to see how it is necessary to go back to John, when we have Paul nearer home, who makes *immersion* a grand argument to enforce on believers the duty of living to God; since in that ordinance they professed, in the very submission to it, the renunciation of all sin, and to walk in newness of life.

Here the mode, and the subjects of the ordinance, are united. "What God hath joined, let no man put asunder," lest he mar the beauty of the truth, of the Church. Let me ask the reader, if he has ever been "buried with Christ by baptism into death?" If not, what is the requirement of God touching his duty? "Arise and be baptized." "If thou believest with all *thine* heart," not with the heart of thy parent, "thou mayest."

PHILIP.

In the "Critica Sacra," a Pedobaptist work of some note, are the following remarkable *declarations*, under the word "*Baptizo*"—1st. "The *native* and *proper* signification of it (*baptizo*) is, *to dip into water*, or *to plunge under water*—*figuratively, to plunge into great afflictions*." 2d. "*Christ no where requireth dipping, but only baptizing.*" (The *native* and *proper* signification of the Supper is "Do *this* in remembrance of me."—Yet Christ no where requireth *this*.—*Look at it.*

For the Christian Secretary.

When one of the Jewish Doctors asked Christ, "Which is the great commandment in the law?" The divine teacher replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. This law Christ perfectly obeyed while he was on earth; and to redeem sinners from its curse, he died on the cross. The love enjoined by this law, constituted the moral image of God in the heart of man when he was created. The same moral image is restored in regeneration. Though the law has ceased as a covenant, it remains as a rule of life. It will forever continue as a standard of holiness. To this man's heart must be conformed, or he must perish. The gospel breathes the same spirit with the law. We cannot embrace the gospel in a saving manner, if we do not love God supremely, and our neighbour as ourselves. It is by this love only, that our hearts can become united with the kingdom and glory of God, and with the real good of our fellow creatures. Charity, or love, is the bond of perfection. This makes intelligent beings one in interest and enjoyment, under all circumstances, and forever. From the agreement of the spirit of the law and the gospel, it appears that no one can be a friend of the latter, who is an enemy of the former. If the law be not holy, just and good, there can be no grace in the gospel. There can be no grace or mercy, in saving any one from the punishment which is threatened by an unjust law: for he can claim deliverance on the footing of justice. The moral law is an object that is pleasing to every pious mind. The Apostle Paul delighted in it after the inner man. No believer desires justification in the sight of God by the deeds of the law; because such desire would be inconsistent with his love to the law, and to the glory of its divine author. All who are born again, heartily acknowledge that they justly deserve everlasting misery for transgressing the law of God. This view of themselves, prepares the way for them to discern the beauty and glory of the Mediator. "One object which a good hope embraces, is sanctification; deliverance from sin itself, as well as from its bitter consequences. A good hope must rest on a good foundation. What is it then to build on this foundation? It is in brief, humbly, and penitently, and in the exercise of faith, to receive Jesus Christ as an all sufficient Redeemer and Saviour, as he is offered in the gospel. He who truly builds here, realizing that he is a poor miserable sinner; that his heart is depraved, and his life wicked; renounces all dependance on any fancied innocence, or righteousness, or good works of his own, and relies for pardon and acceptance with God, entirely on the merits and atonement of Christ. He receives him cordially and affectionately, as the chief among ten thousand, and altogether lovely. He is pleased with him, in all his offices and work, as the Redeemer and Saviour of lost men. On his atonement he relies, and in his government he rejoices The law of his kingdom is his delight, and he would walk in his commandments and ordinances blameless."

All unsanctified men love themselves supremely; and the whole of their affection toward God is grounded on a belief, or hope, that he will make them happy. Many may have a high degree of religious joy, of a selfish kind, who will fall away. The Israelites sang God's praise at the Red Sea; but soon forgot his works. Some cried Hosannah to the Son of David, who in a short time after joined in the cry against the benevolent Saviour, Crucify him! Crucify him! The malefactor condemned to death by human laws may, when pardoned, be filled with joy, and may feel warm gratitude to the magistrate who reprieved him, without the least abhorrence of the crime which he committed. He may, as sometimes has been seen, be more given to deeds of violence than ever. The greatest sinner may without a change of heart, be excited to a certain kind of gratitude towards God,

and that to a high degree, from a belief that God has secured him from the torments of hell, and will make him happy in the eternal world. This presumptive hope is often raised, by taking hold of a text of scripture brought to the mind. When Satan perverted a scripture promise, to tempt Christ to cast himself down from a pinnacle of the temple, the Son of God resisted the adversary. Christ's followers, by strength derived from him, have been able to quench all the fiery darts of the wicked one. But the impenitent may fall in with a perverted sense of scripture passages, and fatally deceive themselves. Were a man emboldened to perpetrate some daring crime, by pleading for his support the words, Wait on the Lord, be of good courage, and he shall strengthen thine heart, we should pronounce him guilty of horrid presumption. But the hope of that man is as truly unwarranted, who concludes himself to be delivered from the curse of the law, while he remains in impenitence, because some text of scripture comes into his mind and he takes comfort from it; such as, Son be of good cheer, thy sins are forgiven thee. We have no authority to be comforted by any promise made to believers, unless we possess their character. We must be subjects of evangelical repentance, or we can have no just evidence that we are forgiven, and made heirs according to the hope of eternal life. We must find love to God in our hearts, before we can know, or have the smallest reason to conclude, that we are his children. "The awakened sinner, under a lively sense of the dreadfulness of eternal damnation, with a particular application to himself, must (through the regenerating influences of the holy spirit,) be brought to approve of the law in all its rigour, as holy, just, and good—as being really amiable and glorious in itself; before he can so much as believe, (in scripture sense) the gospel to be true. All the chief errors in christendom, grow up from secret hatred of God's holy laws." When sinning mortals view themselves under condemnation by the law, and are awakened to a concern for their souls, though they reform their lives, and take a very different course from what they used to do, yet still all is from the same principle, and the same end. And hence, when awakened sinners come to get false comfort, from dreams, visionary discoveries, on their burdens being removed, think they are pardoned, and so have peace, and that they shall go to heaven, and so are filled with joy; while at the same time they have no sense of the evil nature of sin, and of the native contrariety of their hearts to God, and his law, and do not repent in dust and ashes like Bible saints, they are deceived. The hope of that man is unwarranted, who concludes himself to be delivered from the curse of the law, while he remains impenitent because some text of scripture comes into his mind, and he takes comfort from it, (or because he has lost his burden,) such as these, O thou of little faith, wherefore dost thou doubt: Son be of good cheer, thy sins are forgiven thee, &c.

A GLEANER.

REVIVAL IN GROTON.

GROTON, June 16, 1857.

Dear Sir,

In answer to your request, I will endeavour to give you a short account of the late work of grace in the South East part of this town. The commencement of this work was about the 1st of Jan. last, in a sudden and rather unexpected manner, although a few of the church had been wrestling hard for the blessing.

The first fruits of this revival was a young married woman, of whom very little was known of her being serious, until she arose one Sabbath near the close of divine service, and declared what she believed the Lord had done for her soul. A short time after this, another woman became very much alarmed in view of her sins. An evening meeting was held, and she being in great agony, could not refrain from crying aloud; and I believe that God overruled this to the awakening of many more. From this time meetings became more frequent; old saints confessed their wanderings, and "returned to their Father's house." The sighing of the prisoners were plainly heard even in the midst of divine service, and although requested to compose themselves, they would again cry aloud, What shall I do? Pray for me, pray for *me*. Soon however their mourning was turned into joy, and their sighs into songs of praise: and suffice it to say, about fifty at length testified their love to Him, who "called them out of darkness into his marvellous light," by being buried with him in baptism—and they are now going on their way rejoicing.

Yours, &c.
E. DENISON.

Extract of a letter to the Editor, dated East Haddam, June 11, 1827.

"The communications of some of your correspondents, in answer to G. A. on communion, in my opinion, constitute weighty arguments; and some, that ought never to be forgotten by those who seek for the truth.—It has long appeared to me an ungenerous and an unreasonable thing, that Pedobaptists should make so much clamor against the Baptists, for not communing with unbaptized persons, while they themselves agree that something which they call valid baptism, is an essential prerequisite to communion at the sacramental table.

"If Pedobaptists wish to condemn our baptism, let them meet the subject fairly, and attack our baptism, and shew us the scripture that condemns it—Or if our doctrine, that immersion is essential to baptism, is so strongly fortified by scripture as to be considered by them to be impregnable, let them cease from strife; rather than continue to contend with us because we do not admit unbaptized persons to our communion table, while they themselves believe that baptism is an essential pre-requisite."

A. R. H.

Impressions not warranted by the word of God, are dangerous.—Mr. 'A.' imagined he heard a mysterious voice saying to him, Destroy your idols. He arose forthwith, and dashed his fine Hack to pieces. Again the voice was repeated—he next killed his horses. Again he imagined he heard the same voice saying, Destroy your idols. He next proceeded to kill his wife and children.—"Try the spirits" by the word of God.

EPISCOPACY OF DIVINE INSTITUTION.

From the Episcopal Register.

"It is remarkable that the modified use of the term "divine right," or "divine institution," on certain undisputed points, is very common, and perfectly familiar, to all Christians. Infant Baptism is constantly denominated a divine ordinance, and the Christian Sabbath a divine institution. And yet there are parts of the polity of the Church based on the same arguments, in kind, with those which authorise the administration of baptism to Infants, or the observance of the first day of the week, as the Sabbath of the Lord. And I should as fearlessly speak of confirmation, the ordaining power of Bishops, and the authority of Deacons to preach and baptize, as divine institutions, as of either of the above topics, which are constantly so denominated."

Let Presbyterians and Congregationalists, see to this matter, for ourselves, we have nothing to do with showing the paramount authority for *Infant Sprinkling*, from the Scriptures, over the claims of Episcopalians to their Episcopacy, with their regular succession—rite of Confirmation, &c. &c. &c.—We conscientiously believe they are alike based on the sand. The discussion of this subject we should hope, would be favourable to the interests of truth and righteousness.

GENERAL JACKSON AND THE BAPTIST PREACHER.

In the year 1815, it seems, six militia men were executed within the military jurisdiction of the General, for an alleged mutiny at Fort Jackson. In his vindication, he says, that one Harris, a Baptist Preacher, was at the head of the mutineers, and leaves it for the public to judge whether "This professed ambassador of Christ did not well deserve death for the crimes of robbery and arson and this outrageous mutiny." Now we do not intend to call either the justice or the expediency of the transaction into question, nor are we at all concerned with it as a matter affecting the politics of the General. But as Baptists we feel indignant that he should have found it requisite to his own exculpation to assign to us, *Mr. Harris*, and that too, upon the mere oscillation of his memory. Before he undertook to class this "ambassador of Christ," as he sneeringly calls him, with any respectable body of christians, he should have had better evidence of the pretended case.—*Col. Star.*

To the above we add, that from the state of feeling and dereliction of principle, discovered by the General in his famous correspondence with the late excellent and much lamented Governor Rabun of Georgia, who was until his death, a worthy member of the Baptist Church; we are not surprised that he should be induced to travel out of his way to cast an odium on a denomination from *some* at least, of whom he has learned that they possessed too much moral and political virtue, and firmness, to bend to his unfeeling and arbitrary domination.—As it regards Harris however, we know nothing of him, except what appears from the General's account.

Baptist Missions in Bengal.—Since making out our Missionary Table last week, we have met with a statement of the number of converts under the Baptist Missionaries in Bengal, which is substantially this: that in the first 25 years of the present century, not less than 1,407 Hindoos were admitted to their communion by baptism, after a careful instruction in the things of religion, and a thorough trial of their evangelical faith and life. The venerable Dr. Carey, who has been called the father of these missions, arrived in India in 1795; but until 1800, there occurred no instance of sound conversion.—*N. Y. Observer.*

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JUNE 30, 1827.

A writer in the two last numbers of the Conn. Observer, under the signature of O. X. has laboured hard to prove that Christ's baptism was not to be imitated by his followers, and that it was administered by sprinkling. But as we are confident that the lucubrations of this writer, can do but little or no injury, to those who will take the trouble to compare his sentiments with the New Testament; and as similar sentiments have been often advanced, and as often refuted, we shall not now take the trouble of making a formal reply. For we do not expect, that those who will not pay sufficient attention to the subject, to bring his reasoning to the test of scripture, will be benefitted by any thing that we can say. We will only remark on Christ's baptism, that the writer has omitted to bring into view its plain and obvious design—*which was to assert the doctrine of the resurrection from the dead.* "Life and immortality are brought to light by the gospel," which He came to establish. And in His first introduction into the ministry, by being buried under the water by John, and raised out of it, He proclaimed this fundamental truth of his religion.

And in all the external performances of his religion, and in all the course of Christian duty, Christ having assumed the nature of man, became an example to his followers.—The same mode of arguing, which this writer has taken to prove that the baptism of Christ is not an example to Christians for their imitation, would, if applied to the sacrament of the Lord's Supper, equally go to shew, that that too, is not to be observed by Christians.

We covet not the happiness of those who break this solemn command of Christ, to "believe and be immersed," and who "teach men so." One thing is certain, they know nothing of the happiness and peace attendant on following the Redeemer in this way of his appointment; and they have never felt the witness of the Father, with their spirits, that on the solemn baptismal occasion, they are publicly adopted into his visible kingdom; having been previously sealed with the holy spirit of promise.—If such a course of argument, and such results as this writer has exhibited, are in agreement with reason and the word of God, we know not what truth can be maintained from the scriptures, and we may as well close them up as useless.

We shall next week place this writer's last assertion, in contrast with the statements of some writers of his own household, as *candid* as himself.

We have received a communication on the subject of Sunday Schools, but too late for insertion this week. It is an important subject, and we hope our brethren who have been led to contemplate its importance, will favour us with the result of their reflections, for this paper. This is emphatically an age of action and improvement, as well in religion, as in the arts and sciences; and the church is yet far below that standard of purity, diligence and zeal, which she will reach, when she shall have assumed that attitude and character, which her principles involve.

Too long has she indulged the spirit of that unfeeling and infidel enquiry of Cain, "Am I my brother's keeper?" Too little has she realized her high and holy vocation.—Her obligation to "preach the gospel to every creature"—which obligation is only limited by the ability bestowed by the God of grace and providence. Too long has the Church indulged in a spirit of criminal supineness, while she has beheld one generation after another, pass from childhood and youth, to manhood, old age, and death, without putting forth all her energies for their rescue from eternal destruction.—O when shall the example of Jesus and his Apostles, and the primitive church, be closely imitated by the professed disciples of the Saviour? When will the value of the immortal soul be duly appreciated by the Church of God?—Saved from eternal death—made partakers of eternal life—enlightened from above;—and all this grace received at the price of the invaluable blood of the Son of God, what human intelligence can justly estimate the amount of obligation to divine mercy.

Where is there an individual member of the Church thus dearly purchased, who loves his deliverer, who does not feel disposed to serve in his cause? Do any say, whether male or female, I feel willing to labour for Christ, but I know not how to begin, or where to commence.—Let such embark in the Sunday School, and here, with untiring diligence and zeal, endeavour to impress the holy truths of revelation upon the ductible minds of the children and youth around you; and water the precious seed sown, with your fervent prayers. Lean with unshaken confidence on the promise of that Saviour, with whom is the residue of the spirit, and who hath said, "Lo, I am with you alway, even unto the end of the world." Let the ministers of the sanctuary awake to this duty—let them inspirit their churches to the work, and God will bless—yea, the work of our hands when wrought in God, for the promotion of his glory, he *will* establish it.

The Baptist General Convention of the State of Ohio, held their Annual Meeting at Zanesville, on Monday, 28th May, 1827.

This Society is yet in its infancy, having been formed the last year. We hope their exertions may be productive of much good to Zion.

We have before us the 1st number of a new work, published monthly, under the patronage of this Convention, entitled "The Western Religious Magazine," edited by Rev. Geo. C. Sedgwick. The Editor remarks, "that this work has already received sufficient patronage, to justify its publication."—We most heartily wish it success. Such a medium of communication is greatly needed in every State.

The fifth number from our correspondent "K." found in this paper, closes his present course.—We recommend these numbers to the consideration of all who are in search of truth, in regard to the matters on which they treat; and we hope and trust their perusal will be productive of good to the cause of God.

DISSENTERS IN ENGLAND

As many in this country are unacquainted with the nature, and extent of those disabilities, under which the dissenters from the Established Church in England suffer, and for the removal of which they are now petitioning Parliament, we have inserted in this paper their memorial, as we find it in the London Baptist Magazine for April.—This document places the subject in a clear light, and we doubt not, will be read with interest by many of our patrons. We rejoice in the hope, that in the present attempt to obtain redress, in a temperate and constitutional way, there is a flattering prospect of success. The struggles of the human mind for civil and religious freedom, were never as powerful in Europe, as at the present time, and we doubt not, success will ultimately crown their exertions.

Although arbitrary governments may resist the influence of that flood of light and truth, that is rising upon the nations, and attempt to stop its progress, the attempt is vain.

Fourth of July, 1827.—We are requested to give notice that Rev. Calvin Philleo, of Suffield, will preach at New Gate Prison on the 4th of July Meeting will commence at 10 o'clock, A. M. within the Prison Yard.—After service, a collection will be taken to aid the funds for procuring a library for the benefit of the prisoners.—The public are invited to attend.

The "Columbian Star," No. 23, or June 16, and the "Baptist Register," No. 16, or June 15, did not come to this office, and the Editors of the several papers will confer a favour on us by sending them.—We were expecting to see the proceedings of the late anniversary of the Theological Institution at Hamilton, N. York, in the number of the Register which is missing.

Temperance.—We learn by a gentleman who attended the late meeting of the Convention of Baptist Churches in the State of Ohio, at Zanesville, that a Resolution passed that body unanimously, that they would hereafter abstain entirely from the use of ardent spirits, unless it was prescribed in case of sickness by a physician; and that they would use their utmost influence, to bring distilled spirits into disuse.

The three Spaniards who were engaged in the murder on board the Brigantine Crawford, from Matanzas, mentioned in our last, have been taken, and are safely lodged in Hampton jail.—The Norwich Courier states, that the Mr. Robinson who was part owner of the Brig, who escaped from the murderers through the cabin window, and was drowned, belonged in Preston, in this State; and has left a wife, to whom he was married a short time before he sailed for Matanzas.

General Intelligence.

Colombian Loans.—We regret to perceive by the annexed extract from the London Courier of May 2, that the finances of our sister republic are in a very deranged situation:

Yesterday morning, M. Hurtado, the Colombian Minister to this country, issued a notice, that he had received no funds for the payment of the dividends on the Colombian Funds, which became due yesterday. He promises that when information shall arrive from Colombia, he will communicate the same to those interested; but he is wholly silent on the subject as to whether he expects any money from Colombia for the purpose above alluded to."—*N. Y. Statesman.*

Battle between the Spanish and Portuguese troops.—The latest dates from Madrid, to the 1st of May, received by the way of Paris, mention that an engagement had taken place on the frontiers of Galicia, which might, very probably, lead to the formal commencement of hostilities. Some Portuguese troops, who had passed over the line, and plundered several villages, were driven back by a small body of Spanish militia. The latter afterwards penetrated into the Portuguese territory, where several of them were made prisoners.

It is conjectured that the pirate, Capt. Alexander Tardy, of whose doings an account was published on Friday, was once an inmate of our prison, and was pardoned by our present governor. He went from Philadelphia to Charleston, where he engaged in an attempt to cut a vessel out of port, after which we lost sight of him.—*Phil. Gaz.*

ORDINATION.

At the request of the Baptist Church at Colchester and East Haddam, an Ecclesiastical Council assembled at the Baptist Meeting House in East Haddam, on the 19th of June, at 1 o'clock, P. M. to deliberate on the expediency of setting apart Br. Alvin Ackley to the work of the Gospel ministry.

After the usual examination of the candidate, the council being satisfied, proceeded to the work of ordination:—Elder Tubal Wakefield made the Introductory Prayer; Elder Asa Wilcox preached on the occasion; Elder Wm. Palmer offered the Consecrating Prayer; Brethren Wilcox, Palmer, Shaler, and Wilson, imposed hands at the offering of the Consecrating Prayer; Elder Simeon Dickinson gave the Charge; Elder Wm. Bentley gave the Right Hand of Fellowship; Elder Simon Shaler addressed the Church and congregation; Elder Oliver Wilson offered the Concluding Prayer; Elder Alvin Ackley read the Psalms, and dismissed the assembly.

Extract of a letter from the afflicted widow of the Rev. Mr. Gammell, of Newport, (R. I.) whose sudden death was announced in this paper two weeks since. The letter is to a female friend in this town, dated Newport, June, 1827.

"His mind seemed impressed with the idea of death, to a very solemn degree. His health, as usual, not very good. He continued till the day of his departure, in the energetic discharge of all his parochial duties, and it was remarked by his hearers that he seemed surely to be preaching for eternity. On the morning of the 30th of last month, he complained of slight indisposition; took some small article of medicine, and walked with myself to the T.... house; visited Mrs. H.; called upon the poor criminal in prison; and called upon and prayed with A. B., who was confined at home with a billious fever.—We then returned home at about eleven o'clock, when he took some medicine, which appeared to relieve him—He passed a comfortable afternoon, and we sat together at our entry window, I at work, while he read aloud to me. He was suddenly seized, (I think about five o'clock,) with a very severe chill. His feet were immediately immersed in warm water, and a physician called in, who soon arrived and pronounced him attacked with a fever.—He left medicine and directions for the night. Soon after the physician left us, Mr. G.'s mind became exercised in a most happy way. I think he felt it to be his last sickness. His constant theme for two hours was, the goodness and mercy of God as manifested in Jesus Christ to our sinful race. He remarked that earth seemed to recede from his view, and the bright beauties and glories of the Gospel were displayed to his enraptured vision. He conversed almost without intermission, and I cannot convey to you any idea of the heavenly peace and joy that seemed to fill his soul. I felt however alarmed at the visible change in his countenance, and was pained with the thought that he was shortly to leave us; but I had no idea that he was then on the very threshhold of eternity. Just before eight o'clock, he took his dear little R. and kissed her. He then repeated, in his usual distinct manner, the 3d verse of the 19th Hymn, second book, and paused, when suddenly he uttered a groan.—I flew to his bed side, but how can I express the dread and consternation which spread around us.—He was gasping for breath—In five minutes, at most, his immortal part had taken its flight. He fell asleep in Jesus, without any apparent sensation of distress.

Oh! my friend, what an hour of trial was this for such a weak, sinful creature as myself? But he had dying faith, which enabled him to resign his family, and his own soul into the hands of his Redeemer, and I felt unspeakable gratitude for the testimony which he was enabled to leave of his interest in the blessed Saviour.

My trial is great, but I required it all. I feel that as it is the severest affliction with which the Lord has ever visited me, so I trust it will be the one which will teach me *true wisdom*. O pray for me."

OBITUARY.

On board the schooner Driver, Hartford, on his passage from St. Thomas, for this port, Mr. Nathaniel Keeny, aged 29.

Mr. Winchell's Arrangement
OF DR. WATTS' PSALMS AND HYMNS.
THE LATEST EDITIONS;
DESIGNED for, and extensively used by the Baptist Churches—For sale by the dozen, or single, by
OLIVER D. COOKE, & CO.
For sale ALSO,
FAMILY BIBLES of various forms and qualities—School Books, of the different kinds in use, and at reduced prices—Foolscap and Quarto Post writing papers. ALSO—Wrapping paper of crown sizes, at the manufacturer's prices.
Hartford, June 30, 1827. 12w23

NEW LEGHORNS, MILLENARY, &
FANCY GOODS.
MRS. HINCKLEY has this day returned from New-York, with a complete assortment of LEGHORNS, of a very superior quality, both *Bolivars* and those with *extra Crowns.*
ALSO, a complete assortment of
Millenary and Fancy Goods, Ladies' Dresses, &c. &c.
Together with almost every article usually found in a Millenary Store; all of which will be sold as cheap as can be found in the city.
Hartford, June 8. 4w

POETRY.

From the London Baptist Magazine.

A VOICE FROM INDIA; OR THE HORRORS OF A SUTTEE.

WHAT means that gloomy funeral pyre,
On Ganges' banks its tall head raising,
And those red gleams of murky fire,
Ev'n now around its broad base blazing?
What mean those wild and frantic yells,
As from a thousand throats resounding,
With drums and trumpets' awful peals,
From distant hills and woods rebounding?

Ah! 'tis a dark and murderous deed,
Which cruel Brahmins there are doing,
Well may the heart turn sick, and bleed,
While such a dreadful theme pursuing!
For see! on that detested pile,
By her lord's corpse, the widow lying,
While Moloch with a fiendish smile
Looks on, and views his victim dying.

See how she writhes! hark to her screams,
As now the lurid flames enfold her!
But all is vain, no pity gleams
In the stern face of one beholder!
Her kindred stand with hearts of stone,
Cased by the demon Superstition;
Hear her last agonizing groan,
Nor heave a sigh at her condition!

Ye British matrons, husbands, sires,
Your souls with soft compassion glowing,
O! haste to quench the horrid fires
Whence human blood is sadly flowing!
With your loved king and country plead,
Implore the Senate of your nation,
That British India may be freed
From scenes of such abomination.

And send, O! send the Gospel forth
To the dark haunts of superstition!
That they may learn a Saviour's worth,
And find in him sin's true remission.
Arise, thou Sun of righteousness!
On heathen lands pour forth thy splendour;
Then love and peace their homes shall bless,
And their steel'd hearts grow soft and tender.

ELLEN.

From the Christian Watchman.

ABSTRACT OF RELIGIOUS INTELLIGENCE.

Frnm English Publications, for May, just received at the Offiee of the Christian Watchman.

THE BAPTIST IRISH SOCIETY.

It is believed that this Society has accomplished more, by its *Itinerant Readers of the Irish Scriptures*, to break the enchantment of Popery, and to diffuse pure evangelical light amongst the people of Ireland, than any other means which have been used for their moral benefit. In this method of communicating heavenly instruction, there are many advantages. The Readers are assisted, by the lessons which they read, to talk in the most familiar way to the persons who hear them; and they are not under the necessity of teaching any thing to those with whom they converse, for which they cannot bring a *Thus saith the Lord.* They can demonstrate to their auditors, with the greatest clearness, the authority on which they instruct, and can very forcibly urge the truth, and present its contrast with the absurdities of Popery. Whilst the ignorant priests of the false religion present no sanctions to their principles and absurd rites and ceremonies, but what they call "the decrees of *the* church," and for which they can bring no proof from the word of God,—the Scripture reader can press on the conscience, with a power unknown to every doctrine originating with man, the awful ratifications of the living God, who will bring every work into judgment, with every secret thing, whether it be good or evil. This gives to the unadulterated word of God, a dignity and supremacy which are unrivalled. We are not sufficiently accustomed, to consider the value of this wonder-working influence, nor the effect which it always has produced. God will honour all who honour him and his truth; for he has magnified his word above all his name. Whilst the messenger of divine veracity exhibits his credentials with perspicuity, he seems to hide himself behind his commission; and he who speaks, and they to whom he speaks, seem to discover nothing but the message, and the high sanction with which it comes. To this they must attend at their peril. If they accept, and believe the record which God has given his Son, eternal life is theirs. If they reject, and despise the heavenly mercy, there is no escape from the deserved condemnation; for there is no other name under heaven, given amongst men, whereby sinners can be saved.

This Society, which operates not only by its Readers, but also by its Preachers, and by its Schools, has existed about thirteen years. It has now obtained a celebrity, and an influence amongst the people, which can only be accounted for by the special blessing of Almighty God.

Ten years since, its usefulness was discovered by that eminently good man, the late Rev. Thomas Scott, of Aston Sanford, the celebrated commentotor on the Bible. In a letter to a friend, he candidly avowed these his convictions.

Mr. Scott had read the Second Annual Report of the Baptist Irish Society, which mentioned that two serious men, Messrs. William Moore and Con Hart, had been engaged as Itinerant Readers of the Irish Scriptures, and also that some Sunday Readers had been employed. The letter referred to, was published in the Third Annual Report, and is dated "November 4, 1816," addressed to the late Joseph Butterworth, Esq.—"Dear Sir,—I am so well pleased with the plans and proceeding of the Baptist Society for attempting the instruction of the Irish, especially the reading of the Scriptures in Irish, to those who understand no other language, that I wish to become a subscriber to it. I have always thought that the only *effectual* plan for civilizing that rude people, was to teach them Christianity, and bring them acquainted with the Sacred Scriptures; and that a number of zealous and simple teachers of the grand outlines of our common religion, if they could get access to the lower orders of the people, would effect more than either Acts of Parliament, or the wisest plans of any other kind, devised by the most sagacious politicians; and though the present attempt be made by those from whom I differ on some points of inferior importance, yet it promises fair to lead the way to attempts of more extensive range, and of more enlarged success. I wish, therefore, to cast in my mite, as an annual subscriber of 1 guinea."

By letters to the Society from the Readers and Preachers, it appears that generous subscriptions are made in Ireland for its objects The Schools are well attended, and the Society is gaining in popularity. A letter of March 7, 1826, says, that the Reformation [i. e. from Popery to enlightened Protestantism] is extending through all parts of Ireland. One priest and seven lay Catholics read their recantation publicly, Lord's-Day, Feb. 18. Thousands, the writer believed, would follow their example. The Protestants are rising in their strength. Many have left the Roman Catholics, who have not read their recantation in public. In several parts of the country, gentlemen have formed societies for the purpose of supporting an increased number of Scripture Readers. They are believed to be "the most useful men in the kingdom." The labours of Mr. William Moore, the long-tried and faithful agent of the Society, are greatly successful. The most respectable families receive him into their houses, where he reads and expounds Scripture, and where the poor in the vicinity are invited, and attend. In the Schools, Bibles are given as the highest rewards to the best scholars. Evening Schools are established for adults, in which many have been taught to read.

London Wesleyan Missionary Society.—In 1826 their receipts amounted to $201,-580 25 cents. The number of Missionaries sent out in the year, including females, was 48; the places to which they were designated were—Stockholm, Charenton, West Africa, South Africa, Malta, Negapatam, Ceylon, West Indies, and Canada. 29 went to the West Indies. The members of the Society at Mission Stations were—in France, 135; Gibraltar, 80; Gambia, 25; Sierra Leone, 91; South Africa, 292; Malta, 38; Madras, 164; Negapatam, 34; Ceylon 439; New South Wales, 122; Van Dieman's Land, 38; West Indies, 27, 158; British America, 4536; making a total of 39,152. The Missionaries employed by the Society were 182. In Ireland, 22; Sweden, 1; France, 6; Gibraltar, 2; West Africa, 4; South Africa, 11; Mediterranean, 3; South India, 6; Ceylon, 21; Australasia, 9; Polynesia, 2; West Indies, 50; British America, 54. Amongst the causes for exultation, the happy consequence of Christian Missions, the Report names "the re-kindling of those lamps of evangelical truth in the Protestant Churches of the Continent, which have been so long extinguished, and the stirrings of the once mighty spirit of the Reformation, so long rocked to slumber by a false and insidious philosophy; in the visitation too of the regions of slavery and degradation, by the commiserations, the consolations, and the better hopes of Christianity; and in the introduction of our divine religion into the regions of degraded Africa, where she has led up in her train, agriculture, and arts, and laws; literally converting the desert into the fruitful field, and Hottentot kraals into Christian villages, with their schools of learning and temples of worship." The Report concludes, very appositely, with the call for enlarged effort. The churches have but recently girded themselves to this holy warfare, having won but the outposts only of the enemy.—*Christian Watch.*

The London Baptist Missonary Society, and the Missionaries at Serampore, by an arrangement mutually agreed to, will henceforth act distinctly and independent of each other, in the management of their Missionary business. This is announced in an advertisement from the Society's House, in French Court, dated March, 23, 1827, signed on behalf of the committee of the Society, by Rev. John Dyer, Secretary, and on behalf of the Serampore Brethren, by the Rev. Dr. Marshman, at that time in London.—*Ib.*

In the South of India, most remarkable effects have followed the labours of the Missionaries of the Church Missionary Society. Several thousand Hindoos have openly renounced idolatry at one of the stations maintained by the Society.—The work commenced in 1823, at and near Palamcottach, in the District of Tinnevelly, where the Rev. C. Rheinus, and the Rev. Bernhard Schmid have laboured several years. The means used were the instructions of native converts, of Missionaries, and of young men in a course of tuition. In May 1825, the villages in which congregations were collected were 35. In 3 months from the time that seven pious young men were sent out to teach the people the word of God, accompanied with others as auxiliaries from the Seminary, these villages had increased to 90; and in September, 1825, they amounted to 125. In these, more than a thousand families are under Christian instruction. The Missionaries observe, that it is not pretended that all these are the subjects of sanctifying grace; but of many of them there is reason to hope well. Their relicks of idolatry are burnt, a stone idol is cast out of their temple, and the building prepared to be a place of Christian worship.—*Ib.*

The City of London has 400 places of worship; 200 for Episcopalians, 66 for Independents, 36 for Wesleyan Methodists, 32 for Baptists, 30 for Calvinistic Methodists, 16 for Presbyterians. (Scotch and Trinitarian,) 14 for Roman Catholics, 6 for Quakers. The last census makes the number of inhabitants 1,274,800 souls. It is calculated that not more than 300,000 attend any place of worship, leaving 974,800, who neglected public worship altogether. To increase this criminal contempt for the Sabbath, there are supposed to be circulated on that sacred day, 45,000 copies of newspapers, two or 300,000 readers of which are probably in the city. The labour in this single article of publishing, must employ large numbers in the breach of the 4th commandment. A large aggregate of vice and crime is the consequence; and from the report of Mr. Wontner, the superintendent of Newgate, for 1826, it appears that 2931 persons were committed to prison for breach of laws in 12 months. Males under 21, 1227; over 21, 166. What an alarming view is this of a city, supposed to be in "the very meridian of Christian illumination, and in the centre and heart of British civilization, liberty and prosperity! May not London be called a mine of heathenism, and profligacy?"—*Ib.*

Burning of Widows in India.—A London Magazine informs, that this subject was brought forward in the Court of Directors, March 21, and by adjournment on the 28th, in an able speech of four hours and a half, by John Poynder, Esq. who concluded by moving the interposition of government for the prevention of these human sacrifices, and that such instructions be transmitted by this Court to India, as may be deemed most expedient for accomplishing the object. Mr. Poynder's resolution was carried, in a numerous Court, with only 4 or 5 dissenters.—*Ib.*

The Christian Slaves in Jamaica, a British West India Island, are called to a new trial in their servitude. A law passed the House of Assembly, Dec. 22, which enacts that "slaves, found guilty of teaching and preaching anabaptism, or otherwise, without a permission from their owner and the quarter Sessions for the parish, shall be punished by whipping, or imprisonment in the work-house to hard labour." No meetings are allowed between sun-set and sun-rise; and religious teachers, who take money from slaves, are to pay 20 pounds for each offence, or to be committed to the common jail for a month. It has heretofore been the custom of the Christian slaves to aid in the support of the gospel amongst themselves, by a contribution of their pittance; but this luxury is now denied them. Application has been made to His Majesty to disallow these oppressive enactments, and the hope is expressed that he will speedily prevent their operation. We see, however, the evil disposition of the local authorities of the island, and the indignities to which the poor Christian Negroes are subjected, many of whom are the purchase of a Redeemer's blood.—*Ib.*

In the constitution of a new Baptist Church at Woodstock, Eng. we observe that our worthy friend, the Rev. Romeo Elton, was present, and was one of the officiating ministers.—*Ib.*

The Dissenters in England cherish strong hopes of an enlargement of their privileges under the administration of Mr. Canning We hope he is the friend of religious liberty. On the 31st of May, Lord John Russell was to move for the total repeal of the Corporation and Test Acts.—*Ib*

At *Kingston, Jamaica*, Mr. Flood, of the English Baptist Mission, states, that he baptized 70 persons on last Christmas day; and on Wednesday of the same week, at Annatto Bay, he baptized 23 other persons in a river, about a mile from the place of worship.—*Ib.*

Rev. Robert Hall, of Bristol, Eng. and the Rev. Joseph Fletcher, of Stepney, were to preach the annual sermons in London, at the Missionary Meetings, June 20, the last Wednesday.—*Ib.*

JUST VIEWS.

Extract of a Letter from Indiana to the Editor.

"Mr. * * * * * wishes you to discontinue sending the paper to him at the expiration of the year for which he has paid, which I believe is about the first of June; for this I feel truly sorry—not because it will be loss to you, so much as loss to himself and rising family; and because it manifests such an indifference to the cause of God in the world, by one who professes to belong to the Lord Jesus. I know not how any who feel concerned for the cause of religion, who feel for themselves as they ought to feel—can *feel* satisfied without taking some one of the numerous and excellent religious publications of the day, if they *possibly can* raise funds, and there are few who *cannot* do it. And when a professed disciple of Jesus exchanges a religious paper for a worldly paper, he gives too much evidence that he wants the proper taste, that he savours not the things that be of God, but those that be of men.—*Philadelphian.*

From the Philadelphia Recorder.

Report of the Rev. Jacob M. Douglass, Rector of St. John's church, Concord, Delaware County, Penn.

The Rector, although he has reason to humble himself before the Most High for the slow progress of his flock in the divine life, has abundant cause for thankfulness and gratitude. When he reflects on the dealings of the Lord with his people, he can "thank God and take courage." Their progress, though slow, is far from being unsure. They demonstrate their love to the Redeemer by a consistent life, a humble and holy conversation and walk. The Rector frequently preaches in the vicinity of the church, where his labours are more blessed than those which are performed in the church. Many, particularly among the young, are under serious and hopeful impressions, and with anxiety "ask the way to Zion, with their faces thitherward." Indeed, with some assistance from our brethren whose worldly store is more blessed, a church might be erected in the district of country between Concord and Marcus Hook. But the Rector would be reluctant to add one to the number of our country churches, unless there were greater probability of a more efficient and permanent support to the preaching of the word.

"*Brown University.*—A copy of the laws of this growing institution, was politely forwarded to us a few weeks since, and it was our intention to place some extracts from it before our readers."

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"We insist upon it that the first question which a Christian parent should ask, respecting any institution to which he expects to send his child, is not as to the standard of its literature, nor yet the pecuniary expenditures which it may require These are certainly important, but they are infinitely inferior to another. "What is its religious character? What influence will its instructions, and its society have upon the morals, and what, upon the immortal destiny of my son?" If those who call themselves Christians, and in matters of less consequence, perhaps act as if they were so, would take up this subject, and give it the consideration which it deserves; and afterwards act respecting it, upon the convictions of an enlightened conscience, speedy and very general reform in most of our literary institutions would be the consequence; and in some of them, perhaps, a total revolution.

There is a power in public sentiment, which no set of men can in this country at least, resist. And in this country, happily for us, public sentiment is now in favour of religion, or we should rather say, perhaps, of religious order. There is such a thing as disliking piety, very much for ourselves, and yet being entirely desirous those whom we love should live under its protecting and salutary influences.

These general remarks, however, are not what we intended.

The subject of them may nevertheless be resumed, at some future and more convenient season. We designed merely to congratulate the friends of science on the accession of Mr. Wayland to the government of the institution, whose name stands at the head of this article. The code of collegiate legislation to which we have alluded is probably the fruit of his judgement and experience; and as we have already intimated, appears to be worthy of its distinguished author. Mr. W. was trained for his present occupation, if we are not mistaken, under the auspices of the learned and judicious president of Union College, with whom he was for some years connected as an instructor. Notwithstanding this fact, he is probably better known as a preacher than as an instructor of youth. His published sermons are certainly amongst the finest productions of the kind which have appeared from the American press. They wear the impress of a powerful intellect. They indicate that their author can grasp general principles with vigour, and wield them with precision and success. Such a mind is peculiarly gifted for the pursuits of science, and it is from such that we are to expect that renovation of our country's literature, which all who love knowledge, anticipate with so much pride and pleasure."—*Ib.*

Approximation to absolute power.
From the Philadelphia Recorder.

Mr. Editor,—Wonderful are the changes that take place in public sentiment. A writer, whose remarks are extracted into the Recorder of the 19th May, informs us, that by the first ecclesiastical constitution of the Episcopal Church the General Convention sat as a single house, of which the bishops were members exofficio. "In October, 1789, the bishops, there being three, or more, were formed into a separate house, with a qualified negative upon the acts of the other house.' In May, 1808, this qualified negative was changed into an absolute negative. In the discussions which have taken place concerning the ante communion service, some, in conversation at least, have maintained that the decision of the House of Bishops ought to be regarded as an authoritative declaration. It has been proposed in the Convention of New Jersey to give the bishop a veto upon its acts. It is presumed the proposition looked no farther than to a "*qualified*" veto. The Convention of North Carolina originated the same proposition. The bishop opposed it in the latter instance, a majority of the convention in the former. Methinks, Mr. Editor, our progress has only to be as rapid for forty years to come, as it has been for forty years past, and our "elders and brethren" need no longer come "together"as parts of a convention.—*Ib.* *A Churchman.*

REVIVALS.

First Baptist Church in Richmond, Va.—A letter from Rev. Jno. Kerr, Pastor of this church, to the Editor of the Evangelical Inquirer, says—"For nearly two years, I have discovered an increasing attention to the Word of Life; large congregations have been generally solemn, and often in tears; the numbers of the Church gradually become more 'fervent in the spirit, serving the Lord.' I felt the change in all its progress, and often exclaimed that the religious atmosphere was improving, that the clouds of Winter were passing away, and a glorious Spring approaching. About the first of September, the Sun of Righteousness shed down upon us in a remarkable manner his cheering and fructifying beams. While Christians were filled with peace, and love, and joy many in the bitterness of penitential grief were crying, 'what must we do to be saved;' and every pious heart with tears of sympathetic joy responded, 'believe in the Lord Jesus Christ and thou shalt be saved." We have enjoyed in the mountain of God 'a feast of fat things, of wine on the lees well refined" Many who were afar off, have been brought nigh by the blood of Jesus. Having followed their Lord in the regeneration, they did not hesitate to follow him in the holy ordinance of baptism. Since the first of September, two hundred and twenty-one members have been added to the communion of the First Baptist Church; the whole number added in two years, is three hundred and twenty five: a large portion of whom are men and women whose standing and influence in society promise much usefulness to the Church of which they are members, and to the general interests of Zion. An unusual number of heads of families, have been brought into the fold of God. Husbands and wives, with hands and hearts united, have been buried with their Lord in baptism; and in cases where one has advanced, the other has not lingered long behind."

Rev. Mr. Howell, in a letter dated Norfolk, Va. May 7, 1827, states, that since his ordination, he had baptized one hundred and two, six of whom are coloured members, and the rest white. Of these, forty are young men. About forty other persons profess conversion, some of whom he expected to baptize the then next Lord's day.

A letter from Rev. James Shannon, dated at Augusta, Geo. May 24, 1827, published in the Columbian Star, say—"Since the beginning of March I have buried 37 with Christ in baptism. A few are yet inquiring. In the subjects of the work, a jealous circumspection, and a fear of being deceived in this important matter, have been very manifest. Sometimes when the converts had related their experience to the church, and been unanimously received for baptism, they were tempted to abstain for a time from the ordinance, lest after all they might possibly be deceived.

Thirty-six have been added to the Methodist church in this place, as I am informed; and 40 have been received into the Presbyterian church, from December last, on a profession of faith, besides others by letter. Some have obtained a hope, who have not as yet connected themselves with any religious society.

In Savannah a revival commenced still later, of which you will no doubt have a particular account. By the latest information I received from there, brother Wyer had baptized forty-four.—Five more have been received for baptism; and several others were expected to make application.